[CONFIDENTIAL.] [No. 27 of 1892.

# REPORT

ON

# NATIVE PAPERS

FOR THE

Week ending the 2nd July 1892.

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## LIST OF NEWSPAPERS.

| No. | Names of newspapers. | Place of publication. | Reported number of subscribers. | Dates of papers received and examined for the week. |
|---|---|---|---|---|
| | BENGALI. | | | |
| | *Fortnightly.* | | | |
| 1 | "Ahmadí" | Tangail, Mymensingh | 600 | |
| 2 | "Bankura Darpan" | Bankura | ...... | |
| 3 | "Kaliyuga" | Calcutta | ...... | |
| 4 | "Kasipur Nivási" | Kasipur, Barisál | 280 | |
| 5 | "Navamihir" | Ghatail, Mymensingh | 500 | |
| 6 | "Ulubaria Darpan" | Ulubaria | 700 | 13th June 1892. |
| | *Tri-monthly.* | | | |
| 7 | "Hitakari" | Kushtia | 800 | 23rd ditto. |
| | *Weekly.* | | | |
| 8 | "Bangavásí" | Calcutta | 20,000 | 25th ditto. |
| 9 | "Banganivási" | Ditto | 8,000 | 24th ditto. |
| 10 | "Burdwán Sanjívaní" | Burdwan | 335 | 21st ditto. |
| 11 | "Cháruvártá" | Sherepore, Mymensingh | 400 | 20th ditto. |
| 12 | "Dacca Prakásh" | Dacca | 2,200 | 26th ditto. |
| 13 | "Education Gazette" | Hooghly | 825 | 24th ditto. |
| 14 | "Grámvásí" | Ramkristopore, Howrah | 1,000 | 27th ditto. |
| 15 | "Hindu Ranjiká" | Boalia, Rajshahi | 212 | 22nd ditto. |
| 16 | "Hitavádí" | Calcutta | ...... | 23th ditto. |
| 17 | "Murshidábád Pratinidhi" | Berhampore | ...... | 25th ditto. |
| 18 | "Navayuga" | Calcutta | 500 | 23rd ditto. |
| 19 | "Prakriti" | Ditto | ...... | 25th ditto. |
| 20 | "Pratikár" | Berhampore | 609 | 24th ditto. |
| 21 | "Prithivi" | Calcutta | ...... | |
| 22 | "Rangpur Dikprakásh" | Kakinia, Rangpur | ...... | |
| 23 | "Sahachar" | Calcutta | 800-1,000 | 22nd ditto. |
| 24 | "Sahayogi" | Barisál | 342 | |
| 25 | "Sakti" | Dacca | ...... | |
| 26 | "Samáj-o-Sáhitya" | Garibpore, Nadia | 1,000 | |
| 27 | "Samaya" | Calcutta | 3,000 | 24th ditto. |
| 28 | "Sanjívaní" | Ditto | 4,000 | 25th ditto. |
| 29 | "Sansodhiní" | Chittagong | ...... | |
| 30 | "Sáraswat Patra" | Dacca | 300 | 25th ditto. |
| 31 | "Som Prakásh" | Calcutta | 600 | 27th ditto. |
| 32 | "Srimanta Sadagar" | Ditto | ...... | |
| 33 | "Sudhákar" | Ditto | 3,100 | 24th ditto. |
| 34 | "Sulabh Samáchar" | Ditto | ...... | |
| | *Daily.* | | | |
| 35 | "Banga Vidyá Prakáshiká" | Calcutta | 500 | 22nd, 23rd, 25th, 27th, 29th, and 30th June 1892. |
| 36 | "Bengal Exchange Gazette" | Ditto | ...... | 24th, 27th, and 30th June 1892. |
| 37 | "Dainik-o-Samáchár Chandriká" | Ditto | 1,000 | 27th, 29th, and 30th ditto. |
| 38 | "Samvád Prabhákar" | Ditto | 1,500 | 20th, 25th and 27th to 29th ditto. |
| 39 | "Samvád Purnachandrodaya" | Ditto | 300 | 24th, 25th and 27th to 30th ditto. |
| 40 | "Sulabh Dainik" | Ditto | ...... | 24th ditto ditto. |
| | ENGLISH AND BENGALI. | | | |
| | *Weekly.* | | | |
| 41 | "Dacca Gazette" | Dacca | ...... | 27th June 1892. |

| No. | Names of newspapers. | Plac of publication. | Reported number of subscribers. | Date of papers received and examined for the week. |
|---|---|---|---|---|
| | **HINDI.** | | | |
| | ***Monthly.*** | | | |
| 42 | "Darjeeling Mission ke Másik Samáchár Patrika." | Darjeeling | 50 | |
| 43 | "Kshatriya Patriká" | Patna | 250 | |
| | ***Weekly.*** | | | |
| 44 | "Aryávarta" | Calcutta | 750 | |
| 45 | "Bihar Bandhu" | Bankipore | 500 | 9th, and 23rd June 1892. |
| 46 | "Bhárat Mitra" | Calcutta | 1,200 | 23rd June 1892. |
| 47 | "Champaran Chandrika" | Bettiah | 350 | |
| 48 | "Desí Vyápári" | Calcutta | ...... | |
| 49 | "Hindi Bangavásí | Ditto | ...... | 20th ditto. |
| 50 | "Sár Sudhánidhi" | Ditto | 500 | |
| 51 | "Uchit Bakta" | Ditto | 4,500 | |
| | **URDU.** | | | |
| | ***Weekly.*** | | | |
| 52 | "Al Punch" | Bankipore | ...... | |
| 53 | "Anis" | Patna | ...... | |
| 54 | "Calcutta Punch" | Calcutta | ...... | |
| 55 | "Darussaltanat and Urdu Guide" | Ditto | 340 | 24th ditto. |
| 56 | "General and Gauhariasfi" | Ditto | ...... | 27th May 1892. |
| 57 | "Mehre Monawar" | Muzaffarpur | ...... | |
| 58 | "Raisul-Akhbari-Murshidabad" | Murshidabad | 150 | |
| 59 | "Setare Hind" | Arrah | ...... | |
| 60 | "Shokh" | Monghyr | ...... | 28th May 1892. |
| | **URIYA.** | | | |
| | ***Monthly.*** | | | |
| 61 | "Asha" | Cuttack | 165 | |
| 62 | "Echo" | Ditto | ...... | |
| 63 | "Pradíp" | Ditto | ...... | |
| 64 | "Samyabadi" | Ditto | ...... | |
| 65 | "Taraka and Subhavártá" | Ditto | ...... | |
| 66 | "Utkalprána" | Mayurbhunj | ...... | |
| | ***Weekly.*** | | | |
| 67 | "Dipaka" | Cuttack | ...... | |
| 68 | "Samvad Váhika" | Balasore | 200 | 2nd June 1892. |
| 69 | "Uriya and Navasamvád" | Ditto | 420 | 1st ditto. |
| 70 | "Utkal Dípiká" | Cuttack | 420 | 4th ditto. |
| | **PAPERS PUBLISHED IN ASSAM.** | | | |
| | **BENGALI.** | | | |
| | ***Fortnightly.*** | | | |
| 71 | "Paridarshak" | Sylhet | 480 | |
| 72 | "Silchar" | Silchar | 500 | 13th ditto. |
| | ***Weekly.*** | | | |
| 73 | "Srihatta Mihir" | Sylhet | 332 | |

## I.—Foreign Politics.

The Amir of Cabul.

**Bharat Mitra,**
June 23rd, 1892.

The *Bhárat Mitra*, of the 23rd June, says that the Russian Government recently asked the Amir of Cabul whether he would permit Russian troops to pass through his dominions unmolested, and whether he was willing to supply them with rations. The Amir has not yet given any reply. The appearances of things make it doubtful that the Amir will, as a matter of course, side with the English if a quarrel breaks out between them and the Russians.

## II.—Home Administration.

### (*a*)—*Police.*

Bad characters in a village in the Khulna district.

**Banganivasi,**
June 24th, 1892.

2. The *Banganivási*, of the 24th June, says that the village Dátshiká within the jurisdiction of the Fakirhát thána, in the Bagirhat sub-division of the Khulna district, is inhabited by a large number of Muhammadans who are professional dacoits. For the last few months they have been plying their trade with vigour in the adjoining villages. They enter houses by night, forcibly take away valuables, violate the chastity of young women, and occasionally set fire to houses. In two instances, some of them were apprehended and brought to justice, but the light punishments inflicted emboldened them in their wicked practice. Some people have left the village for fear of being robbed some day or other. It is hoped the authorities will look sharp.

### (*b*)—*Working of the Courts.*

The additional munsif of Raniganj.

**Burdwan Sanjivani,**
June 21st, 1892.

3. A correspondent of the *Burdwan Sanjivani*, of the 21st June, writes as follows:—

It is rumoured that the additional munsif of Raniganj will be transferred after the month of June. Now, as the number of undisposed of cases on the file of the Raniganj munsifi is still very large, the transfer of the additional munsif at so early a date will cause much inconvenience to suitors. The District Judge of Burdwan is asked to see that the additional munsif is not transferred before the Durgá Pujá vacation.

The case against the Mymensingh Raja.

**Sahachar,**
June 22nd, 1892

4. The *Sahachar*, of the 22nd June, has the following on the prosecution of Raja Suryya Kanta Acharyya of Mymensingh:—

The Raja is a quiet, inoffensive, and very respectable man, and no complaint has ever been heard against him. The matter, which forms the subject of the prosecution against him, is of a very trifling nature. It has not, therefore, been proper to treat in this way a man like the Raja, who occupies such a high position in native society. It will be well if the prosecution drops the case at this stage.

The jury system.

**Hitavadi,**
June 23rd, 1892.

5. The *Hitavádi*, of the 23rd June, cannot believe the rumour that Sir Charles Elliott intends to abolish the jury system, and is confident that even if Sir Charles is really so inclined, the Government of India will not allow him to carry out his intention. If the jury system is to be abolished for not having attained perfection, the law courts, too, ought to be abolished for the same reason.

Mr. Phillips. Magistrate of Mymensingh.

**Sulabh Dainik,**
June 24th, 1892.

6. The *Sulabh Dainik*, of the 24th June, says:—

Mr. Phillips is not quite a nobody. Thanks to the late Mr. Bradlaugh, even the British Parliament knows his name. His doings in Mymensingh fully bear out his antecedents. The people are exclaiming:—"O Lord! We have at last come to see you, as you are." People cannot be long deceived by hypocrisy; the hypocrite is found out some day or other. Mr. Phillips' doings have gradually brought him to the climax of notoriety. As the actors in a dramatic representation cannot see for themselves how their acting is affecting the audience, so Mr. Phillips is unable to see for himself how he is abusing the authority attaching to his office. In fact, one trembles to hear of the oppressions which are being committed on the rich and enlightened zamindars of Mymensingh by this officer of Government. The writer is confident that the Lieutenant-Governor will not let such conduct on the part of a

District Officer pass unnoticed. His Honour is sure to take proper action in the matter, as soon as the facts of the case come to his knowledge. Mr. Phillips, too, should see his way to mending his conduct.

SANJIVANI,
June 25th, 1892.

Babu Gopal Chandra Banerji, Subordinate Judge of Nadia.

6. A correspondent of the *Sanjívaní*, of the 25th June, brings the following charges against Babu Gopal Chandra Banerji, Subordinate Judge of Nadia:—

(1). On the day the Subordinate Judge joined his appointment at Nadia, he remarked that it was unbearable to him that the Subordinate Judge and the peshkár should sit on the same bench, and he accordingly removed the peshkár's seat to some distance from his own. He also removed the seats of the pleaders to a distance from his own seat, as he could not bear the smell proceeding from the bodies of the pleaders.

(2). Twenty-four days after coming to Nadia, he had a quarrel with the pleader, Biswambhar Babu, in open court.

(3 . He does not hesitate to twit in open court a certain miserly fellow named Pran Krishna Banerji for his stinginess.

(4). The Subordinate Judge is quite innocent of any knowledge of surveying, and this causes great inconvenience to the parties, as suits relating to *churs* are very numerous in this district. One day he asked Rajendra Babu, then a pleader in his court, to teach him compass-surveying, and straightway left his bench to learn it. The spectacle was not very edifying to the pleaders.

(5). It often happens that after a case has been heard and discussed, and when the Subordinate Judge is about to deliver judgment, he says that he has not heard or understood the case in the least.

(6). The Subordinate Judge frequently alters his own orders, causing great inconvenience to the parties.

(7). The Subordinate Judge is much too hasty to be able to do his work thoroughly and satisfactorily.

(8). There is no order and method in the Subordinate Judge's court.

(9). The Subordinate Judge passes opinions in open court on the qualifications of the pleaders practising before him.

(10). The Subordinate Judge's knowledge of English is said to be very limited. For these reasons the people of Nadia are anxious to see him transferred, especially as Government gives Nadia only one Subordinate Judge.

PRAKRITI,
June 25th, 1892.

Mr. Phillips.

7. The *Prakriti*, of the 25th June, makes the following remarks on the case of Babu Sarat Chandra Roy of Sararchar, in the district of Mymensingh:—

When Sarat Babu was under trial, Mr. Phillips wrote to the Assistant Magistrate who was trying his case that if Sarat Babu admitted his guilt, he might be leniently dealt with. The fact is that after all his oppressive conduct in connection with the case, it suddenly struck Mr. Phillips that there was such a thing as law under English rule, and he expiated for his guilt by secretly writing as above to the Assistant Magistrate. Mr. Phillips' conduct has greatly alarmed the people of Mymensingh, and it is apprehended that there will be many more cases of failure of justice in that district under his régime. Will not the Lieutenant-Governor look to these things? The writer had hitherto refrained from noticing Sarat Babu's case, because he had been unable to believe that Mr. Phillips could be guilty of so much oppression. But the fact that the published account of the case has up to this time remained uncontradicted proves its correctness.

DACCA PRAKASH,
June 26th, 1892.

The Second Subordinate Judge of Dacca.

8. A correspondent of the *Dacca Prakásh*, of the 26th June, says that the reason why Barada Babu, the Second Subordinate Judge of Dacca, requested the pleaders to transfer from his court the case relating to a disputed *chur* in which Raja Srinath Roy was plaintiff, and Babu Ruplal Das and others were respondents, was that an unpleasant altercation had occurred between him and the pleaders in the course of the hearing. There was no other reason for this request. Barada Babu has decided many *chur* cases.

DAINIK-O-SAMACHAR CHANDRIKA,
June 27th, 1892.

Mr. Phillips of Mymensingh.

9. The *Dainik-o-Samáchár Chandriká*, of the 27th June, has learnt from the *Indian Mirror* newspaper that Mr. Phillips, Magistrate of Mymensingh, has applied for two months'

leave; but the writer has learnt that he wants leave for a longer period in order that he may proceed to England. But many people think that, considering the turn which matters in Mymensingh have taken, Mr. Phillips ought to be granted leave for good. In any other country an officer like Mr. Phillips would have been, long ere this, driven from the service.

Prosecution of witnesses in civil suits.

GRAMVASI, June 27th, 1892.

10. The *Grámvási*, of the 27th June, says that the order of the Judge of Hooghly, requiring the criminal prosecution of witnesses not attending court in civil suits in obedience to summons, is causing much inconvenience, and lots of witnesses are being fined and criminally prosecuted. As people often cite witnesses with the sole object of giving them unnecessary trouble, and as court peons are always ready to swear to the personal service of summonses, this order of the Judge has become a source of great oppression. And as witnesses have their private business to attend to, their attendance at court, day after day, causes them great inconvenience. It is therefore desirable that a rule should be made requiring the examination of witnesses, and especially of witnesses of the respectable classes, on the day on which they appear in court; or requiring witnesses to appear only on the day on which they are sure to be examined. And a witness, failing to attend, should not be prosecuted solely on the strength of affidavits made by court peons.

Babu Sarat Chandra Ghosal, munsif of Ulubaria.

GRAMVASI.

11. The same paper has learnt that Babu Sarat Chandra Ghosal, Munsif of Ulubaria, has recently ordered all stamp vendors in his court to get their attendance registered, to be present in court until its rising, and not to leave it without the Court's permission at the risk of losing their business. This order is causing great inconvenience to the vendors, one of whom is, as a matter of fact, always present in court. The Munsif holds his Court till late at night, thereby causing great inconvenience to all concerned. He is also reported to deal harshly with his amla.

Babu Chandi Charan Sen, munsif of Munshigunj, in the Dacca district.

DACCA GAZETTE, June 27th, 1892.

12. A correspondent of the *Dacca Gazette*, of the 27th June, says that Babu Chandi Charan Sen, First Munsif of Munshiganj, in the Dacca district, has become very unpopular. Suitors are generally dissatisfied with his judgments, and he pays little heed to public opinion.

The Mymensingh case.

DACCA GAZETTE.

13. The same paper has the following on the Mymensingh case:—

Mr. Phillips' fame is at last going to spread all over the country. This time he has resolved to teach a lesson to the people of Mymensingh, and, considering it mean work to kill a gnat or a fly, he has caught hold of Raja Suryya Kanta, who is the glory of the Mymensingh district.

The case against the Raja is still *sub judice*, but the Magistrate has all of a sudden issued orders for breaking down the walls of the Raja's palace, and for reconstructing the drain which was said to have been encroached upon. The writer is at a loss to understand under what law Mr. Phillips has passed this order and has had it carried out. The Magistrate ought to have known that the Raja could have opposed this illegal action of his, and that very unhappy consequences might have followed from such opposition. It was to the credit of the Raja that he could hold his temper at such a trying moment. Certainly the Lieutenant-Governor ought to call for an explanation from Mr. Phillips.

The very Government, which has conferred high honours on the Raja, is now trampling him under foot. What does this mean? The Raja's place in the estimation of his countrymen, which is a very high one, will not in the least be affected by the treatment he has received at the hands of Mr. Phillips; but the public, nevertheless, ask why is Government allowing its officials to harass the man whom it has itself honoured? The Raja is a loyal subject of Her Majesty, and, in spite of Mr. Phillips' treatment of him, he behaved like a true and loyal Hindu subject of Her Majesty, when he appeared in court in person, and not thinking it beneath his dignity to walk into the dock, went into it, and remained standing there. Did Mr. Hallifax understand why the Raja declined to take the seat which he offered him? As a loyal Hindu subject of Her Majesty, the Raja did not consider it beneath his dignity to remain standing in the presence of Her Majesty's representative. If Mr. Hallifax had been able to understand this, he must have felt ashamed of his own conduct in making the Raja appear personally in court in a case so trifling. It is for Government to enquire how far reasonable it has been for Mr. Hallifax to require the Raja's personal appearance in court. Government will damage its own reputation if it allows its officials to behave themselves in this fashion towards persons whom it has itself honoured. The officials, who dishonour such persons, dishonour Government and Her Majesty herself. The Lieutenant-Governor will, it is hoped, see that the Raja's honour is vindicated, and that the prestige of the Crown and the Government is at the same time preserved intact.

SULABH DAINIK,
June 27th, 1892.

14. The *Sulabh Dainik*, of the 27th June, has the following:—

A dialogue on the Mymensingh case.

As two peasants, Depal and Bhagar, were ploughing a field, Bhagar said to Depal—Brother! I have composed a riddle; try if you can solve it.

*Depal.*—Tell me what it is. Do you think I am such a fool that I shall be unable to solve it?

*Bhagar.*—Very well. Tell me which is it—Muktagachhi or Suktagachhi?

*Depal.*—Why? Muktagachhi is the name of our village.

*Bhagar.*—No, no—it is not that—you do not quite understand me.

*Depal.*—Then explain yourself more fully. Let me think over it, and then I shall answer your question.

*Bhagar.*—Brother! last evening I had been to the maulavi saheb's house. While there, a durwan came and handed a bond to the maulavi saheb. The document was written in Bengali, and the maulavi took it to the lamplight to read. He read—"The zamindar of Suktagachhi." On hearing this a Bengal Hindu, who was in the room, began to laugh, and said,—"Maulavi saheb, you must pardon my impertinence. You have read Suktagachhi for Muktagachhi." "Your Bengali letters," said the maulavi, "are extremely ill-formed, the letter ma looks like sa; nevertheless, I have read correctly. This village ought to be called Suktagachhi from this day."

Why? asked the Hindu.

*Maulavi.*—When the lustre of the beautiful Súryya Kanta, the Kohinur of Muktagachhi, has paled, what wonder that Muktagachhi (the tree of pearls) should be converted into Suktagachhi (the tree of the oyster-shells).

*Hindu.*—Yes, maulavi saheb, it is really a matter of exceeding regret. The hot-headed Mr. Phillips has so grossly ill-treated our beloved Raja that all men, Hindu and Mussulman alike, have been extremely pained by it. Grosser acts of oppression have been, and are being, committed on the Indians by Englishmen, under the British rule. But the English Government, partial as it is to its own countrymen, does nothing to check such acts. This is the reason why oppression committed by Englishmen is not being put a stop to. When the cup of iniquity will become full, God Himself will grant a remedy. After saying this, the Hindu made his salaam to the maulavi and went away.

*Depal.*—Brother Bhagar, then is Muktagachhi to be called Suktagachhi from this day?

*Bhagar.*—No, no, it was the deep anguish of his heart that made the maulavi saheb say that.

*Depal.*—What caused him that anguish?

*Bhagar.*—The District Magistrate has committed great *zulm* upon our zamindar, Raja Súryya Kanta, who was made to stand in the dock for four hours.

*Depal.*—Why, brother, has the Raja done anything wrong?

*Bhagar.*—No, nothing. The Magistrate has made a mountain of a molehill.

*Depal.*—Did not the Magistrate feel any fear or scruple to commit *zulm* on our Raja who is such a big person? Then, brother, it may be that the Magistrate is the brother-in-law of our Viceroy.

*Bhagar.*—I should not be surprised if he were. But we shall soon come to know whether or not the Magistrate is really the Viceroy's brother-in-law.

*Depal.*—How?

*Bhagar.*—If this *zulm*-loving Magistrate is not dismissed the service, then will you know that he is the Viceroy's brother-in-law.

*Depal.*—Brother Bhagar, one cannot hear of occurrences like these without feeling his blood boiling within him. This is a quarrel between one kaffir and another, and we should have nothing to do with it. But if any Feringhee had committed such *zulm* on any respectable Mussulman like the maulavi saheb, we, Mussulmans, would have taken a vow not to drink even a drop of water until we had combined and driven the oppressor out.

*Bhagar.*—Every Feringhee knows that there is unity among the Mussulmans, and that they are a brave people; and all Feringhees therefore fear them. Now, among the Bengal Hindus, there is no unity or agreement, no, not even between husband and wife—they are a weak and timid people. The Feringhees know this, and therefore trample the Bengalis under their feet. But, brother, it will not be always such. The eyes of the Bengalis are now being opened; and they are now slowly advancing along the path of unity. Bengali boys have composed a song about the Magistrate's oppression of the Raja, and are going about singing it from house to house. It is a nice song,br other, and its air is that of the well-known *Ghentu* song. I will learn the song and sing it before you to-morrow. To-day I feel hungry, and must go home now.

SULABH DAINIK,
June 28th, 1892.

15. In continuation of the above, the *Sulabh Dainik*, of the 28th June, has the following:—

A dialogue on the Mymensingh case.

*Depal.*—Now, what about the song you promised to sing to me?

*Bhagar.*—Have not you yet heard that song?

*Depal.*—You promised to sing it to me.

*Bhagar.*—Did not the boys go to your part of the village and sing it?

*Depal.*—No.

*Bhagar.*—They will go there. They will go about, from house to house, singing the Magistrate's oppressions, and will not cease until they have done something to check those oppressions. They will go to every village, and even to cities like Calcutta, singing that song.

*Depal.*—How many are they?

*Bhagar.*—Three.

*Depal.*—How old are they?

*Bhagar.*—12, 13, and 14.

*Depal.*—Have they no elderly man with them?

*Bhagar.*—Yes, there is one.

*Depal.*—And is it he who has formed the troupe?

*Bhagar.*—No, I have heard that the movement is supported by many big people, and that they will form many such troupes and send them to different countries to sing this song.

*Depal.*—Why? Will anything be gained by that?

*Bhagar.*—I cannot say. I hear many things said in the house of the maulavi saheb. He, too, is a supporter of this movement. The *zulm* of indigo planters, tea-planters, Magistrates, and other Feringhees is causing them great harassment. They will, therefore, compile a book from the newspapers and other publications, giving accounts of all acts of oppression committed in India by the Feringhees during the last hundred years, and send it to the Queen-Empress in England, to America, to China, and even to the Sultan in Constantinople.

*Depal.*—Yes, such a book can be prepared. But what is the good of sending the boys to different countries to sing that song?

*Bhagar.*—What is the good, you ask? It will do much good. People should be made acquainted with our grievances, and an endeavour should be made to secure their sympathy. District Magistrates often practise *zulm* on the zamindars. The subjects, aye, women too, are oppressed, and sometimes even murdered by the Feringhees on roads, in ghats, in market-places, and in railways. But it is only a combination of all the zamindars and raiyats that can yield any good. Therefore it is that the boys will go about from country to country singing the *zulm* of the Feringhees.

*Depal.*—But will the boys sing the same song in all the countries?

*Bhagar.*—No, they will go about singing different songs—all descriptive of the different kinds of *zulm* practised by Feringhees.

*Depal.*—Do these boys charge, and take any price, for their performances?

*Bhagar.*—Yes, they take anything that is given them—rice, pice, rupees, &c. They sing even before those who do not give them anything.

*Depal.*—Will all this money go to the boys' own pockets?

*Bhagar.*—They will have some portion of this money for their own use, and the remainder will go to constitute a fund, from which will be paid the cost of publishing a work to be named,' "Feringhee oppression during a hundred years. Brother Depal! I have not time to-day to tell you anything more, so I must now go and do my ploughing, or the maulavi saheb will be displeased. To-morrow I will sing that song before you. Let me now go and do a little work."

[These articles have also appeared in the *Bengal Exchange Gazette*, of which the *Sulabh Dainik* is a cheap reprint. *B. T.*]

### (*c*)—*Jails.*

HITAVADI,
June 23rd,

The Lieutenant-Governor's Resolution on the Jail Report.

16. The *Hitavádi*, of the 23rd June, has the following on the Jail Report for 1891-92.

(1) Increase in the number of prisoners in the jails may be accounted for by one or more of the following four suppositions:—(1) moral deterioration of the people, (2) scarcity of food, (3) conviction of innocent persons by judicial officers, and (4) increased activity on the part of the police. It is not easy to see by which of these suppositions the increase in the number of prisoners in the jails, during the year under review, may be best accounted for. The Lieutenant-Governor rejects the second and fourth suppositions, and the first, too, is clearly absurd in the present matter. Must the writer then suppose that the increase was due to the circular issued by the Lieutenant-Governor some time ago, requiring judicial officers to be more mindful in the matter of the conviction of accused persons? It is to be hoped that the Lieutenant-Governor will remove this doubt from the writer's mind.

(2) The Lieutenant-Governor has praised Dr. Lethbridge for the reduction of jail mortality, which is certainly a very satisfactory result. But Dr. Lethbridge should not be allowed credit for this. In 1879 there was terrible mortality in the Bengal jails—mortality, for the like of which, one must go back to that year of terrible scarcity, 1866; and in 1879, too, Dr. Lethbridge was in charge of the Bengal jails. That mortality brought down upon the Doctor very heavy censure from the then Lieutenant-Governor, and created an agitation in Parliament, which led to a decrease of the oppression in jails, and consequently to reduced mortality therein.

(3) The writer cannot, like the Lieutenant-Governor, regard with satisfaction the reduction of the expenditure on the maintenance of the prisoners; for that reduction is often effected by pinching the prisoners, and means privation and discomfort. The jail should not, it is true, be a happy dwelling-place for prisoners. But it should be seen that not even in the jails prisoners are treated worse than beasts; and prisoners are now unfortunately treated worse than beasts in the jails. Let the prisoners be made to work as hard as their strength will permit, but let them by no means be pinched or starved. Insufficient food shortens life, and men should not be killed for committing crimes.

(4) Sir Charles Elliott has ordered kitchen vegetables to be grown in every jail for the use of the prisoners, and one lemon tree to be planted for every prisoner in a jail that he may make his food more palatable with the fruits thereof. These instructions will certainly be obeyed, but it is very much to be doubted whether the prisoners themselves will benefit by the obeying thereof.

(5) Sir Charles has not done well by stating in his report, that Magistrates should pass sentences of rigorous imprisonment in all cases in which the law provides for such punishment, leaving it to the jail authorities to allot labour to the different prisoners according to their physique. This will interfere with the judicial independence of the Magistrates, many of whom will probably punish people with undue severity, with the view of pleasing His Honour.

### (*d*)—*Education.*

NAVAYUGA,
June 23rd, 1892.

Acceptance of Government stipends by pandits.

17. The *Navayuga*, of the 23rd June, says that Navadwip is recognised as the foremost seat of Sanskrit learning in Bengal, and the acceptance of Government grant by the leading pandit of Navadwip, Mahamahopadhyaya Bhuvanmohan Vidyaratna, has, therefore, been a humiliation for all pandits in Bengal. It is a matter of rejoicing, however, that Mahamahopadhyaya Rakhaldas Nyayaratna, Krishnanath Nyayapanchanan and Dinabandhu Nyayaratna have

declined that grant, and it is to be hoped that other pandits will follow their example.

HITAKARI,
June 23rd, 1892.

Ganja among school-boys.

18. A correspondent of the *Hitakari*, of the 23rd June, says that he lately met a boy at the Porada station on the Eastern Bengal State Railway, who had been plucked at the last B. A. examination from the Ripon College, and who was smoking *ganja* freely. On being asked why he had contracted so bad a habit so early in life, he said that a large number of boys smoke *ganja* like him. And these are the men who, after passing the B.A. and B.L. examinations, become pleaders and munsifs.

PRATIKAR,
June 24th, 1892.

The condition of the lower-class schools in the Murshidabad district.

19. The ***Pratikár*** of the 24th June says that the condition of the vernacular and middle class schools in the Murshidabad district has become very pitiable indeed. The number of middle English schools is fast diminishing, and the vernacular schools have almost all of them been reduced to the condition of lower primary schools. There is not a single middle class school within the jurisdiction of the thánas Daulatabad, Goas, Jalangi, Hariharpara and Noada in the sadar subdivision. Considering that the vernacular and middle class schools are the only places where sons of middle class people can be educated, it may be asked whether the education policy of the present Government will not strike a death-blow at the root of the education of the country. The attention of the Education Department is called to the condition of the schools in the Murshidabad district.

BANGANIVASI,
June 24th, 1892.

Agricultural and Industrial Schools in Bengal.

20. The *Banganivási*, of the 24th June, says that Sir Charles Elliott has proposed to establish Agricultural and Industrial Schools all over Bengal. A similar scheme was proposed by Sir George Campbell, who, however failed to carry it out. As for Sir Charles Elliott's proposal, it seems to be only a pretext that will be made use of for aiming a blow at high education. The only tangible result of the scheme will be a waste of the money of the poor taxpayers of Bengal. In fact, the province, it seems, will gain nothing under Sir Charles' administration: it will, on the contrary, lose many of the advantages which it had gained under previous administrations. His Honour is never found doing what the country requires of him, and is always trying to direct people's attention to other matters, and then to silently deprive them of their privileges. Bengal must have come to a very pitiable condition indeed, if, with all the reputation it has enjoyed for agricultural and industrial pursuits, it is now found wanting colleges and schools to teach its people agriculture and other industries.

SUDHAKAR,
June 24th, 1892.

Government's educational policy judged from the Muhammadan standpoint.

21. The *Sudhákar*, of the 24th June, says that Government's educational policy will affect in a special manner the Muhammadan community in the country who are not rich or enlightened enough to have schools and colleges of their own. The abolition of the zilla schools will leave that community entirely at the mercy of schools and colleges established by the Hindus, where no provision is or will ever be made for teaching Muhammadan boys Arabic or Persian, or giving them a religious education. Muhammadan boys will thus become completely denationalised, and like those who are already receiving their education in schools under Hindu management. The writer would therefore suggest that, if Government is determined to abolish its own schools and colleges for want of money, it should take into its own hand, or place in the hands of a committee specially appointed for the purpose, the management of all *wuqf* property in Bengal. The annual income from these estates will not fall far short of five or six lakhs of rupees, and the whole of that large sum can be usefully employed in establishing and maintaining five or six colleges, fifty or sixty entrance schools, and forty or fifty middle class schools in the province, for Muhammadan education alone.

SANJIVANI,
June 25th, 1892.

The Junior Scholarships list for 1892.

22. The *Sanjívani*, of the 25th June, complains of the delay in the publication of the junior scholarships' list for 1892, which is interfering with the studies of many boys, and remarks that under Mr. Tawney, the sluggish department of education has become more sluggish still.

PRAKRITI,
June 25th, 1892.

The upper primary examination course in the Burdwan circle.

23. A correspondent of the *Prakriti*, of the 25th June, says as follows:—

For the upper primary examination in the Burdwan circle, three text-books in Bengali literature have been appointed for the year 1892-93. They are the *Niti Patha* by Pandit Ramgati Nyayaratna, the *Prabandha Patha* by Babu Purna Chandra De, and the *Kabita-Kusamanjali*, Part II, by Babu Krishna Kisor Bandyopadhyaya. The practice in all previous years in the Burdwan circle was to appoint only two text-books in Bengali literature for the same examination. In appointing three books, Babu Brahma Mohan Mallik was probably actuated by a desire to serve his two friends, Pandit Ramgati and Babu Purna Chandra De; the pandit having retired from the service, and therefore in need of money, and Babu Purna Chandra finding it necessary to get something by way of eking out his income from the sale of keys, meaning books &c. Of the two books, the *Niti Patha* and the *Prabandha Patha*, the former is, no doubt, fit to be made a text-book for the upper primary examination, but the latter is written in a bombastic style, and contains matter which is beyond the comprehension of the boys for whom it is intended. That the book is difficult is proved by Babu Brahma Mohan Mallik's selecting for the examination only 10 essays out of the 19 contained in it.

As the upper primary examination will be held this year at the end of the month of September, boys of 9,10 and 11 will have to read 144 pages of the *Niti Patha*, and 72 pages of the *Prabandha Patha*, and 44 pages of poetry—in all, 230 pages of prose and verse within 9 months. Again, the *Prabhanda Patha* contains 154 pages and its price is 11 annas. But could not a better book and a cheaper book be selected in lieu of the *Prabandha Patha?* Books selling at 6 annas and well suited to the capacities of little boys could be easily had. But they are not written by Babu Brahma Mohan Mallik's protégés, and could not therefore be selected. There is time yet to exclude one of these books from the appointed course, and to reduce the quantity of the selections made from the *Prabandha Patha*.

GRAMVASI,
June 27th, 1892.

Babu Brahma Mohan Mallik's successor.

24. The *Grámvási*, of the 27th June, says that Babu Brahma Mohan Mallik was a worthy successor of Babu Bhudeb Mukerji in the office of Inspector of Schools, and discharged the duties of his office to the satisfaction of the public. Men of Babu Brahma Mohan's type are now rare in the Education Department. The writer notices his retirement from the service with deep regret, which is shared by the people of his district. Babu Beni Madab De will be a fit successor of Babu Brahma Mohan in the office of Inspector of Schools. He is as much respected as Babu Brahma Mohan for his learning, ability, and devotion to duty. Many think that Babu Brahma Mohan's success in his high office was owing to his obtaining Beni Babu's help and co-operation. It is rumoured that Beni Babu's appointment to Babu Brahma Mohan's post is temporary, and that a European will be permanently appointed to that office. But the appointment of a European will be objectionable on two grounds. In the first place, Government is in the habit of saying that, when fit, natives will be appointed to high posts under it; and it will be, therefore, acting contrary to its professions if it appoints a European in this instance. In the second place, as Assistant Inspector of Schools, Babu Beni Madhub De has acquired an amount of educational experience which will be wanting in the European gentleman who is being named in this connection.

DACCA GAZETTE,
June 27th, 1892.

A text-book for the Entrance Examination.

25. The *Dacca Guzette*, of the 27th June, says that the Manual of Geography, appointed as a text-book for the Entrance examination of the Calcutta University, contains attacks on Hinduism and Muhammadanism.

### (*e*)—*Local Self-Government and Municipal Administration.*

CHARUVARTA,
June 22nd, 1892.

Health of Mymensingh town.

26. The *Cháruvártá*, of the 20th June, says that the bad health of Mymensingh town is due to the following causes:—

(1) Absence of *pucka* drains.
(2) The existence of a large number of filthy tanks.
(3) Stinking canals and ditches.

(4) Deposit of refuse and stable-sweepings within the town.
(5) The filthy condition of privies.
(6) Want of pure drinking-water.
(7) Abundance of objectionable food.
(8) Want of *pucka* roads.
(9) Want of public squares within the town.
(10) The existence of distilleries within the town.
(11) The bad condition of the Brahmaputra river near the town.
(12) The abundance of houses constructed with tin.

The elective system in the district of Burdwan.

**BURDWAN SANJIVANI**
**June 21st 1892.**

27. The *Burdwán Sanjívaní*, of the 21st June, sees no reason to doubt the truth of the statement made by the Chairman of the Burdwan District Board in the Board's Administration Report for 1891-92, that the elective system has not at all taken root in the district of Burdwan. A membership of each of the three local boards, the Sadar Local Board, the Raniganj Local Board, and the Kalna Local Board—fell vacant last year, and the rate-payers were so indifferent in the matter of exercising their elective rights that Government had to fill up the vacancies. This apathy reflects great discredit on the inhabitants of the district of Burdwan. Has their ardour in the matter of election cooled all on a sudden? As regards the masses generally, they never appreciated the elective system, nor do they appreciate it now. In the matter of election, they have been simply following the lead of their educated countrymen. They are still willing to be led by the latter, but the question is, who is to be their leader? Probably those who, at the outset, showed great eagerness for the elective franchise, have since ceased to take any interest in the matter, and popular enthusiasm has consequently decreased.

A District Board publication.

**SAHACHAR,**
**June 22nd,**

28. The *Sahachar*, of the 22nd June, says:—

The Shahabad District Board has started a Monthly, named the *Shahabad District Gazette*. But why is the Board wasting its money in this way? If it has a superfluity of that commodity, and does not know what to do with it, why does it not help people suffering from famine? Considering that the Board's own acts and proceedings can never be impartially criticised in the *Gazette*, what is the good of starting or maintaining it?

The Kushtia ferry.

**NAVAYUGA,**
**June 23rd, 1892.**

29. A correspondent of the *Navayuga*, of the 23rd June, complains that passengers have to wait long at the Kushtia ferry ghat, exposed to the sun and rain, and that the boatman compels even respectable people to work at the oar, because he keeps no rower himself.

A pound-keeper in the Tangail subdivision of the Mymensingh district.

**HITAKAR**
**June 23rd, 1892.**

30. The *Hitakari*, of the 23rd June, has learnt that great oppression is committed on the people by the keeper of the Pakulla pound in the Tangail subdivision of the Mymensingh district. Enquiries were made into the conduct of the pound-keeper, but with no result. It is hoped the District and the Local Boards will do the needful in the matter.

Filtered water in Arrah in the Shahabad district.

**BANGAVASI,**
**June 25th, 1892.**

31. The *Bangavási*, of the 25th June, says that arrangements will be made for the supply of filtered water in the town of Arrah in the Shahabad district, partly at the expense of the Municipality, and partly at the expense of the District Board; the Municipality contributing a lakh of rupees, and the District Board an equal sum towards the accomplishment of the scheme. But the writer fails to understand why the District Board, which has nothing to do with the ratepayers of the Municipality, should be made to pay for their comforts Is there no one in Shahabad to protest against the intended action of the District Board?

The pounds.

**BANGAVASI.**

32. The same paper says that since the system of farming pounds was introduced, great oppression has been committed on the people by the pound-keepers. Besides ill-treatment of the impounded beasts, which are allowed to remain in open places without any food whatsoever, the pound-keepers employ men to steal cattle from men's stables, and bring them to the pounds in order to increase their own income from fines It is the District Board Babus who have now the control of the pounds, and they are not quite ignorant of this evil practice of

the pound-keepers, but they do nothing to check it. It is hoped the Lieutenant-Governor will look into the matter.

SANJIVANI,
June 25th, 1892.

A Municipality at Samastipur in the Darbhanga district.

33. The *Sanjivani*, of the 25th June, says that Government has long been proposing to constitute Samastipur, in the Darbhanga district, into a Municipality, but has not yet seen fit to give effect to its purpose. In the meantime, cholera has for some years been committing havoc among the people, and this year, too, it has been raging violently for two or three months. The water of the river Gandak has become very filthy, and the stench in the roads makes them impassable. And want of good drains has made the place a hot-bed of malaria.

PRAKRITI,
June 25th, 1892.

Cattle-pound oppression at Kachnadangá in the district of Nadia.

34. A correspondent of the *Prakriti*, of the 25th June, says that cattle-pound oppression has become intolerable at Kachnadangá in the district of Nadia. As the ijárdars of pounds are in the habit of giving half the amount levied as fine on the owners of impounded cattle to people bringing cattle into their pounds, the incentive to impound cattle has become very great, and cattle, grazing even on pasture grounds, are often impounded. Oppression from this cause has become intolerable, and the people look up to Government for relief.

### (*g*)—*Railways and communications, including canals and irrigation.*

SAHACHAR,
June 22nd, 1892.

The working of the southern section of the Eastern Bengal State Railway line.

35. The *Sahachar*, of the 22nd June, says that as trains on the southern section of the Eastern Bengal Railway line often reach Calcutta later than the fixed time, passengers travelling in these trains, and particularly those among them who serve as clerks in the Calcutta offices, are put to great inconvenience. They often reach their offices late, and are fined in consequence. The writer has in his employ several clerks, who can never come to office before 11 A.M., in consequence of the late arrival of these trains. The Manager, on being represented to on the subject, promised to set the matter right, and for two days the trains came to Calcutta in time, but they are again being delayed as before. Why are not the drivers asked to be a little more punctual?

### (*h*)—*General.*

BEHAR BANDHU,
June 9th, 1892.

Government, and the Hindu places of pilgrimage.

36. It appears to the *Behár Bandhu*, of the 9th June, that Government is determined on abolishing all places of pilgrimage for the Hindus. This is very reprehensible conduct on the part of Government.

BURDWAN SANJIVANI,
June 21st, 1892.

The cooly question.

37. The *Burdwán Sanjivani*, of the 21st June, refers to the recruitment of coolies under false inducements, and observes as follows:—

This fraudulent practice can be in some measure checked by appointing a highly paid officer of good character to inspect the coolie depôts every day, enquiring about the condition of every, cooly, and explaining to him all about the nature and conditions of the service in the gardens for which he is destined. If such an officer finds in any cooly depôt any man or woman of the middle class, he should forthwith send information to his or her family. The existing rules, regarding the inspection of cooly depôts, are wholly inadequate to put down oppression connected with the recruitment of coolies, and it is therefore hoped that the authorities will no longer remain indifferent in the matter, but will take special measures to remove this blot from their administration.

BURDWAN SANJIVANI.

The distillery at Burdwan.

38. The same paper does not approve of the proposal that has been made for carrying the foul water in the ditch, connected with the distillery at Burdwan, to the river Gue Banka by means of a drain. In the first place, the construction of a drain will cost much money, and in the second place, the drain will make Raniganj and Rádhánagar, through which the Gue Banka flows, decidedly unhealthy. Government should consult its engineers on the subject. In the humble opinion of the writer, the nuisance cannot be put an end to without removing the distillery from its present site. It is true that Government has spent some money in

constructing the distillery building and the offices connected with it, and may be a loser by the removal of the distillery. But when the question is one concerning the health of the people, all considerations of pecuniary loss and gain should be set aside. Taking the matter, however, to be one of pecuniary loss and gain, it is extremely likely, considering how high the price of land in the town of Burdwan has risen of late, that Government will gain, instead of losing, by selling the distillery grounds and the adjoining buildings.

SAHACHAR,
June 22nd, 1892.

'Government's *barfi*'

39. The *Sahachar*, of the 22nd June, has the following in an article entitled 'Government's *barfi*' (a high class sweetmeat, having *khir*, or milk thickened by boiling, for its principal ingredient):—

*Barfis* with coatings of silver are alluringly exposed for sale in the shops. But those that have once tasted of them know very well that, though coated with silver, they are not made of *khir*, as they ought to be, but are rotten adulterated things made of powdered rice. And the *barfi*, which Government has recently offered to the statutory civilians, is a thing of this nature. These civilians have been asked whether or not they are willing to enter the newly-created provincial service. But seeing that the thing which has been offered them by Government is not genuine, but rotten and adulterated like the *barfi* which is ordinarily sold in the shops, they have in one voice refused to take it. When doubts were expressed by the public in connection with the appointment of the Public Service Commission, Lord Dufferin indignantly said in his speech at Puna,—"wait till the result of the Commission is out, and do not cherish suspicion beforehand." The country has waited, and the result of the Commission has been to deprive it of advantages which it possessed before the Commission was appointed. Nobody ever thought, before this, that Government was capable of behaving with the people in the way in which it has behaved in this matter. The people of this country consented to the abolition of the Statutory Civil Service on the understanding that the Civil Service Examination should be held in India as well as in England. But they now see that the concession will not be granted, but the Statutory Civil Service will be abolished. This is certainly an act of breach of faith on the part of Government, and it has therefore surprised and dissatisfied the people. It is hoped that the members of the Statutory Service will, on no account, consent to enter the Provincial Service. And the people should, in the meantime, send a memorial to Parliament on the subject. The question should be raised in Parliament whether Lord Cross and the Government of India have the right to set aside Parliament's own Statute of 1870. Lord Lansdowne should also be appealed to on the subject. The writer has learnt from a reliable source that neither Lord Cross nor Lord Lansdowne had anything to do with the present breach of faith with the people of India, and that it is the Members of the Secretary of State's Council—those short-sighted Anglo-Indians, wedded to old ideas—who are to blame in the matter. In India, these men did with impunity what they liked, and they think that the same lawlessness can be still practised here. The people of India will therefore have to show to these men that the time for absolutism in India has passed away. An agitation on the subject should be commenced without delay, and the Editor of the *Amrita Bazar Patrika* will have to interest himself in the matter. The Congress will shortly assemble, and the matter will be discussed then. In the meantime, protest meetings should be held all over India. If the people in all the Provinces of the Empire represent the matter in one voice to Parliament, Government is sure to be restrained by the latter from committing its contemplated breach of faith.

SAHACHAR.

40. The same paper has the following:—

Sir Auckland Colvin's oppressive treatment of the Hindus.

It is to be regretted that on the eve of his departure from this country, Sir Auckland Colvin is showing the Hindus that he is not their friend. The Lieutenant-Governor of the North-Western Provinces is showing, by his actions, that the time is gone by when the civilians of the old school consulted, as indeed they considered it their duty to consult, the wishes of the people in the discharge of their public duties. You want to raise your heads; you demand an extension of your political rights; but Sir Auckland is showing by his actions that he and his party will not permit such things. He has the power, and he will exercise it; let him prevent it who can. The Hurdwar *mela* was broken up with the aid of mehters and low class Mussulman constables, and nothing like that was ever seen before. Europeans have a notion, and European writers say, that the Mussulman religion was propagated at the point of the sword. But tell us, if you can, under what Mussulman Emperor and in what Mussulman country was such violence done to the religious rites of a section of the population as has been done at Hurdwar? What are your outcries and complainings worth? You possess no power. All power is in Sir Auckland Colvin's hands. He is doing just as he pleases, and does not care you at all. It is no use expecting any remedy from the Government of India, for so long as Lord Lansdowne is at the head of that Government such things will go on freely, and you will be unable to stop them.

If the views of Sir Auckland Colvin in this matter had not been such as are described above, events like the following would not have occurred so soon after the Hurdwar affair:—

The town of Mhow has a large Hindu population, and Mussulmans were not formerly allowed to slaughter cows within its limits. This rule was in force from the time of the Moghul Emperors. On the occasion of a quarrel between the Hindus and the Mussulman Jolas of the town, not long before the establishment of the British power, the order was given by the Mussulman ruler that nothing should be done to wound Hindu feeling. [Of course, Sir Auckland Colvin is a more experienced and a more largely-read man than the Mussulman ruler in question, and he is certainly in his own opinion the one only civilised man.] A similar quarrel again broke out in 1805, and the Hindus having protested, the Government of India directed the enforcement of the rule which obtained under the Mussulman Emperors. The Mussulman population of Mhow is mostly composed of Jolas. If there had been men of education among them, they would have surely understood the signs of the times, and would never have given the local European officers an opportunity to permit the breaking of heads. The Jolas having slaughtered cows in 1865, the Hindus complained to the local Magistrate, who considered it his duty to give effect to the orders of the Government of India and the Sadar Courts, and accordingly prohibited the practice. After this, things went on smoothly for some time. But the manner in which, since the establishment of the Congress, Sir Auckland Colvin and his European officials have repressed the Hindus, has again turned the heads of these ignorant Jolas, and they have therefore again killed cows. Remembering the aid and sympathy they had received from the authorities on previous occasions, the Hindus again made their representation to them. But this time evil counsel prevailed, and the local Joint-Magistrate passed orders authorising cow slaughter by the Jolas. The Hindus next appealed to that false friend, the Lieutenant-Governor, and received the stereotyped reply that His Honour saw no reason to interfere! No reason for interference in a matter which may lead to murder and bloodshed!!!

After this unprecedented treatment accorded to them by the Lieutenant-Governor, the Hindus appealed to the Governor-General. But Lord Lansdowne is now the Governor-General. The people respect His Excellency greatly, and are prepared to render him still greater respect. But, unfortunately for him, as well as ourselves, the present Viceroy is showing himself unable, even to blunder himself, so to say, into the right course of action. Ever since that mysterious change which came over Lord Lansdowne after the Cashmere and Manipur affairs, His Excellency has shown by his actions that Asia and Europe are not considered by him fit to be governed on the same principles. With the example of the Amir Abdur Rahman before him, who receives the petitions of his subjects with his own hands, His Excellency is unable to act like that ruler. The Governor-General refused to receive that petition of the Hindus, and true to the traditions of "red tape" told them that, in accordance with standing rules, the petition should come to him through the Local Government. In other words, the supreme ruler of the country directed them to send their petition through the very person against whose decision that petition was an appeal. The Hindus now did what they were told to do. Already a civilian of the North-Western Provinces, Sir Auckland Colvin, has had the additional training which his service in Egypt has given him. His Honour has rejected the petition of the Hindus with the remark that as it was not made within the prescribed period of six months, he cannot transmit it to the

Government of India. We have never seen anything like this. The subjects feel grieved and ask for help. You may help them or not as you like, but you ought to hear what they have to say, and then do what you think best. But not even this is to be. "See whether or not I have the power"—is what Sir Auckland Colvin is in a manner contemptuously telling the Hindus. Now, the question is one that has reference to the religious practices of the people. In Major Stewart's History of Bengal, written about eighty years ago, the Bengalis are described as a peaceful and law-abiding people who do not appeal to arms unless and until they are subjected to gross oppression or violence is done to their religion. This is true of every native of India. It is this question of interference with the religion of the people that produced the Sepoy Mutiny of 1857 which shook the Empire to its foundations. Successive Ministries and Governors-General have always proceeded cautiously in this matter. Her Majesty has promised in her gracious proclamation, and successive Viceroys have repeated and made good the promise, that the British Government will neither itself interfere with the religion of its subjects, nor allow others to do so. It, however, remained for Sir Auckland Colvin to break that promise and destroy that firm conviction of the Indians. The question is one that has reference to the religious practices of the people, and Sir Auckland Colvin has, as it were, driven a coach and four through the rules framed in this connection by the Mussulman Emperors and after them by the Government of India The people came to represent their grievances, and an old and experienced Civilian administrator has told them that their case was barred by limitation. Even in the Law Courts, the plea of limitation is disregarded if good reasons can be shown for disregarding it. But Sir Auckland could not do this. Conduct like this is unworthy of a Governor. Sir Auckland Colvin's action in this matter looks as if it proceeded from a personal grudge of his.

What is the Hindu Mahamandal doing? Let it take this matter up. Let there be once more an appeal to Lord Lansdowne. Sir Auckland has acted like that great hero Sir Lepel Griffin. We, however, believe that the Government of India will not depart from the policy of religious neutrality which it has always followed in this country. We do not lightly raise the cry of religion in danger, and we have repeatedly warned our countrymen not to raise such cries. But what has just occurred at Hurdwar and Mhow cannot but cause alarm and uneasiness to the Hindus. It is true that great favour is for the moment being shown to the Mussulmans, but this will not be done long What again is interference with religion, if not this? Even under the most oppressive Musulman rulers, the Hindus were permitted to hold their *mela* at Hurdwar, and cow-slaughter was prohibited at Mhow. Let us therefore appeal to the British Parliament, and we shall surely obtain justice. For, unlike Sir Auckland Colvin, the English nation cherishes no feeling of hostility to the Indians. And yet these oppressions possess one redeeming feature, and that is, they serve to teach their victims *zid* and perseverance. Let us then appeal to Parliament, and let our motto be "India for the Indians; India must be given the system of administration which obtains in the colonies." History teaches the lesson, that at the outset the absolute ruler has it all his own way, but it is the people who win in the long run. We earnestly hope that the Government of India will not remain indifferent in regard to the very important questions which now exercise the Hindu mind.

BANGANIVASI,
June 24th, 1892

Mr. Maude as Revenue Secretary to the Bengal Government.

41. The *Banganivási*, of the 24th June, is unable to understand why a junior officer like Mr. Maude, Under-Secretary to Government, in the Revenue Department, has been appointed to officiate for Mr. Buckland, in supersession of Mr. Bolton and others, who are his seniors.

BANGANIVASI.

Famine relief with road cess money.

42. The same paper says that the Lieutenant-Governor's answer to the objection raised throughout the province against the spending of the road cess money on famine relief is that by the Resolution published on the 24th January 1890, District Boards are a part of the Administration of the province, and as such are bound to spend all the money at their disposal for the relief of distress when scarcity prevails in the country. His Honour goes on to say that relief work has been commenced on this principle in North Bihár, and those who object to this ought to know that the spending of road cess money.

on famine relief is a perfectly legitimate proceeding; that it is only when local funds fail that the provincial exchequer will come to the rescue; and that when the provincial exchequer fails to cope adequately with distress, the Supreme Government will grant money from the famine grant. According to Sir Charles Elliott, the spending of road cess money in relief works will be no abuse of the fund, because the money, which is spent in other years for local purposes, will, in a year of scarcity, be spent only for the good of a whole district.

Government may and will do as it pleases, and it will be rank presumption to speak against its actions. But the writer cannot, nevertheless, refrain from saying that the present Government is guilty of a gross breach of the promise which was given to the people by the Government which first imposed the road cess.

PRAKRITI
June 25th, 1892.

Babu Pran Kumar Ghosh, Sub-Registrar of Diamond Harbour in the 24-Parganas district.

43. A correspondent of the *Prakriti*, of the 25th June, says that Babu Pran Kumar Ghosh, Sub-Registrar of Diamond-Harbour, is in the habit of giving unnecessary trouble to people coming to his office for registration purposes. It is hoped that the authorities will keep an eye upon him.

SANJIVANI,
June 25th, 1892.

Points for the Lieutenant-Governor's consideration at Bankura.

44. The *Sanjivani*, of the 25th June, requests the favour of the Lieutenant-Governor's attention to the following matters during his coming visit to Bankura:—

(1 . Subhankar's *danda* was an irrigation canal in Bankura, which has recently silted up. The re-excavation of this canal will be of great benefit to the peasantry dwelling on its banks. Not more than Rs. 50,000 will be required for the work, the interest of which can be paid out of a rate imposed on the people who use the water.

(2). A bridge over the Gondai river on the north of Bankura will be of great benefit to the people of the district.

(3). On Babu Bipin Chandra Pramanik's revaluation of the Bankura District, the cesses have been nearly doubled. This will ruin the poor people of the district.

4. Babu Bhuban Mohan Raha, senior Deputy Magistrate of Bankura, though an able and experienced man, is very slow in his work, especially in registration work. This causes great inconvenience to the public.

5. The *amla* of Babu Protap Narayan Sinha, Honorary Magistrate of Bankura, are said to take bribes from the parties.

6. The abolition of the Bankura centre for the Entrance examination of the Calcutta University last year has been causing great inconvenience to the students of the district.

7. Though there is a rule requiring the transfer of the highly paid *amla* from one district to another, Babu Indranarayan Biswas, Asaduddin Muhammad, and other highly paid *amla* in the Bankura district have never been transferred.

8. The searching fees paid in the record-room of the district are not credited to Government as they ought to be.

9. Murders and dacoities have of late become rife in the district.

10. The coolies, who are sent away for the plantations from Manbhum, ought to be registered at Bankura, because such registratian will put an effectual check upon the fraudulent practices of the *arkatis*.

11. Some years ago Mr. Anderson, then Magistrate of the district, purchased a house, called the Hill House, which had spacious grounds adjoining it. Mr. Anderson included in his land a considerable extent of municipal land, contiguous to his own. And following Mr. Anderson's example Babu Protap Narayan Sinha and Mr. Broadhead, the Missionary, have also encroached upon municipal land. A rich shop-keeper, named Bama Charan Datta, has also followed suit by including a public drain in his land. The Municipal Commissioners have allowed such encroachments to go on without raising any objection. Lately, a tax on privies has been imposed, and tanks and temples have been subjected to it.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 27th, 1892.

Supply of iron goods to Government.

45. The *Dainik-o-Samachar Chandrika*, of the 27th June, has learnt that henceforward all iron and steel for the use of Government in this country will be taken from local manufacturers. But among the Bengal

Companies that have been authorised to supply steel and iron goods to Government, the name of Messrs. Sibkrishna Daw and Company is not found. And this omission is all the more noticeable, because Daw and Company are inferior to none of the Iron Manufacturing Companies who have received the favour of Government.

The Lieutenant-Governor on the *Bangavási* case.

SAMVAD PRABHAKAR,
June 29th, 1892.

46. The *Samvád Prabhákar*, of the 29th June, has the following:—

When the *Bangavási* case was withdrawn by Government in September last, Sir John Edgar wrote to the Supreme Government that the Lieutenant-Governor had thought it advisable to desist from carrying on the case. But the Lieutenant-Governor now says, in his resolution on the Calcutta Police Administration Report for 1891, that a *nolle prosequi* was entered, as the defendants expressed contrition for their conduct. The public, however, believe that Government had to give up the case, because Sir Comer Petheram's attitude in regard to it was not very favourable for Government.

## III.—LEGISLATIVE.

BANGANIVASI,
June 24th, 1892.

The Chaukidari Bill.

47. The *Banganivási*, of the 24th June, has the following on the Chaukidari Bill:—

(1) The *Indian Daily News* says that Government will not press the Chaukidari Bill in Council, in its present form, and that the Select Committee appointed to report on the Bill will make considerable changes in it. This is good news. Considering what a determined attitude the Government has assumed against the opinion of the native press, the people had little hope that the Chaukidari Bill would be altered. They now anxiously wait to see what changes the Committee make in the Bill. It is, at any rate, clear that the Bill will not be hurriedly passed. The greater the delay in passing a bad measure, the better.

(2) The favourite Chief Secretary of the Lieutenant-Governor filled the hearts of the peaceful people of Bengal with anxiety and dismay by the introduction of his Chaukidari Bill in the Bengal Council. The attitude of the Lieutenant-Governor and of his Chief Secretary in regard to the measure also filled their minds with strange fears and apprehensions of impending danger, driving them to protest against the Bill. It is said that the strong protests elicited, both in the towns and in the mufassal, have induced Government to keep the Bill in abeyance for the present. There can be little doubt that the passing of the Bill in its present form will, by placing inordinate powers in the hands of the Magistracy, be a source of great mischief to the mufassal gentry; for the writer will not guarantee that Magistrates like Mr. Phillips will not always be found in the public service.

The Chaukidari Bill.

BANGAVASI,
June 25th, 1892.

48. The *Bangavasi*, of the 25th June, has the following on the Chaukidari Bill:—

The chaukidar is as much under the control of Government now as he will be when the Chaukidari Bill will be passed. But his appointment and dismissal, and the payment of his salary, being entirely in the hands of panchayets chosen from among the people, he is now obliged to conduct himself in a spirit of obedience to the villagers, and he does not therefore dare to commit oppression upon them. Government thinks that this is a condition of things which interferes with a good administration of the country, and it therefore wants to completely alienate the chaukidar from the village people. But it will nevertheless make the village people pay the chaukidars whom it will itself appoint, and very probably there will be greater rigour in the collection of the chaukidari tax. The panchayets have been proposed to be kept up simply for the work of assessing and collecting the chaukidari tax, for work, that is, that will make them incur the utmost displeasure of the village people. This is a nice dodge on the part of Government no doubt. The panchayets will be deprived of all the other powers they possess under the existing law. They will, in fact, be reduced to mere puppets, whilst the chaukidar will be brought into closer contact with the police and made all powerful in the village. The chaukidar now helps the panchayet in the collection of the chaukidari tax, but when the panchayet's control over the chaukidar will be gone, the chaukidar will not certainly consider it his duty to help the panchayet in such collection.

And will not this be placing the panchayet in a position of great difficulty? It will be, indeed, extremely unjust to place private individuals in a position in which they will be obliged to incur the displeasure of their fellow-villagers by collecting a tax, which will be expended in maintaining chaukidars, who will be Government's own servants. If Government is anxious to make the chaukidars completely its own servants, why does it not pay them from its own pocket?

The police already exercises sufficient control over the chaukidars, nay, it exercises over them more control than is sanctioned in the law. For it is the rule with police officers not to abide by the law, and to break the law rather than obey it. The duties which chaukidars are now ordinarily made to perform are as follows:—

(1) Attending the thána two days in the week.
(2) Giving the police a list of the births and deaths in the village.
(3) Informing the police of the state of the crops.
(4) Waiting day and night upon the Magistrate, or any police officer who happens to come to the village on circuit.
(5) Rendering service to other public officers.
(6) Giving information to the police of thefts, dacoities, murders, and highway robberies within their jurisdiction.

Besides these public duties, the chaukidar has on many occasions to do a large amount of menial work for the thána people. And this means that the chaukidar is already under so much police control that the Bill cannot possibly make the police control over him greater. The proposed law, therefore, whilst failing to increase the control of the police over the chaukidar—the most important object in the mind of the Government—will put an end to the very healthy and desirable state of things implied by the village chaukidar's fearing, not the Government only, but the village people too. The upshot of all the modifications proposed in the chaukidari law is to remove the chaukidar completely from under the control of the village people. But that will be productive of no good. It will only increase police oppression in the village.

SOM PRAKASH,
June 27th, 1892.

The Hon'ble Mr. Lambert in the Bengal Council.

49. The *Som Prakásh*, of the 27th June, is glad to learn that Mr. Lambert of the Calcutta Police has been appointed a member of the Bengal Council. Mr. Lambert's services are probably required in the Bengal Council in connection with the Chaukidari Bill. There can be no doubt that there are few men in this country possessing so large a police experience as Mr. Lambert.

DAINIK-O-SAMACHAR CHANDRIKA,
June 30th, 1892.

The drafting of the Bengal Council Acts.

50. The *Dainik-o-Samáchár Chandriká*, of the 30th June, says that in the hearing of the case Jadulal Mullick *versus* the Calcutta Municipality at the High Court, many flaws were discovered in the new Calcutta Municipal Act. The language of the Act is not good in many places, and is not expressive in others. Mr. Justice Trevelyan openly said that he had failed to make out the meaning of many passages, the language employed being scarcely English.

But it is not this Municipal Act alone that is badly drawn up. Every Act of the Bengal Council contains defects of style and expression. And this is owing to the over-confidence of the civilian gentlemen who draft the Bengal Council Bills in their powers of composition. The Acts of the Supreme Council are not generally so faulty in language and style, because they are mostly drafted by able men.

DAINIK-O-SAMACHAR CHANDRIKA.

The Queen on the amended Indian Councils Act.

51. The same paper says that Her Majesty the Queen has in her Dissolution Speech expressed herself very hopefully in regard to the amendments made in the Indian Councils Act. It is not proper to question what Her Majesty has said on this subject at the advice of Her Ministers, and the Indians would do well to pray to God that Her Majesty's anticipations may be fulfilled. But the writer cannot at the same time help observing that it is ten to one that Councils in this country, framed in accordance with the amended Act, will not contain any Indian member able to give advice to Government, which will be approved of by the whole Indian population, and that even if such members can be had, their advice will in no case be accepted by Government.

## IV.—NATIVE STATES.

NAVAYUGA, June 23rd, 1892.

The anglicising of Native Princes.

52. The *Navayuga*, of the 23rd June, says that the English Government desires at heart to destroy the nationality of the Hindus. It is for this that Government initiates minor Native Princes into English ways and habits from their infancy, and, this method failing, the physicians in attendance upon these minor Princes take them to England on the plea of their ill-health. It is on such a plea that the Gaikwar of Baroda has lately been sent to England.

## V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

ULUBARIA DARPAN, June 13th, 1892.

The outlook in Ulubaria in the Howrah district.

53. The *Ulubaria Darpan*, of the 13th June, had hopes that, with the commencement of the rains, the price of rice would go down, but those hopes have been frustrated by the continuous rainfall in the first week of the month of June. This rainfall has done more harm than good to agriculture. Paddy seeds were sown at the commencement of the rains, but the heavy rain which followed prevented their germination and caused them to rot. The peasants have up to this time lived on seed-grains, and seed-grains have now been destroyed. The outlook is very gloomy this year.

HINDI BANGAVASI, June 20th, 1892.

Food-grains in India and England.

54. The *Hindi Bangavási*, of the 20th June, says that while the people of India are suffering from scarcity, wheat is just now selling in England at a very cheap price. Well, the people of India are weak, whilst those of England are strong, and the weaker people must resign themselves to their fate.

DARUSSALTANAT AND URDU GUIDE, June 24th, 1892.

Scarcity and distress.

55. The *Darussaltanat and Urdu Guide*, of the 24th June, says that the people are always a little too prone to blame the Government for their sufferings on account of scarcity, but they do not do anything themselves to prevent the danger. It is open to the people to improve their industries, and thus prevent the possibility of a scarcity.

BENGAL EXCHANGE GAZETTE, June 24th, 1892.

Distress in the Tangail subdivision of the Mymensingh district.

56. A Calcutta correspondent of the *Bengal Exchange Gazette*, of the 24th June, has been informed from Tangail, in the Mymensingh district, that a man and his wife in that place having been unable to give any food to their children for two days have committed suicide. This clearly shows that, although a widespread famine has not yet made its appearance in Bengal, severe distress prevails in some places. Will the authorities, in the face of the above fact, still make light of all reports of scarcity, and persist in declaring that men cannot die of starvation within British territory? The only remedy now lies in suspending the export of food-grains for some time.

BANGAVASI June 25th, 1892

Distress in Bhágalpur.

57. The *Bangavási*, of the 25th June, says that, according to Mr. Quinn, Commissioner of the Bhágalpur Division, the distress in that division has somewhat abated. But this means that there was great distress in the division some time or other. But even when distress was at its height in that division, Government did not spend a cowrie for the relief of the sufferers, all the help received by the latter having been rendered by the District Board, which spent Rs. 45,944 in relief works and Rs. 9,000 in charities. The spending of the District Board's money on relief works is something that the public can understand, but what authority had the Board to spend its money in charities? That was certainly a misuse of their money by the Board authorities.

PRAKRITI, June 25th, 1892.

Distress, &c., in the Diamond Harbour subdivision of the 24-Parganas district.

58. A correspondent of the *Prakriti*, of the 25th June, writes as follows:—

Theft, dacoity and murder are rife in the Diamond Harbour subdivision of the 24-Parganas District. Perfect lawlessness prevails there. Famine in a terrible form has broken out, and people are starving. Work for the poor cannot be had in this subdivision. Cattle mortality from cholera has increased the price of cattle fourfold. Rice is selling at five rupees per maund. The prospects of agriculture are very gloomy. Theft from sheer necessity is being daily committed in one place or another.

## VI.—Miscellaneous.

Burdwan Sanjivani,
June 21st, 1892.

The Magistrate of Burdwan.

59. The *Burdwan Sanjivani*, of the 21st June, is glad to learn that the present Magistrate of Burdwan is a careful reader of that paper, and makes enquiries about the wants and complaints which are reported in it. Much good is likely to result to the district from this practice of the Magistrate, who deserves thanks for the trouble which he takes in the interest of the people. The writer dwells on the necessity of writing in the newspapers with the greatest caution, and of guarding against the publication of incorrect information, and warns his correspondents not to send to his paper any news without first ascertaining its correctness. He tells his correspondents not to shrink from stating the truth, but he requests them not to exaggerate it. After Mr. Oldham the district of Burdwan has not had such an able Magistrate. His stay in the district for some time will do much good to it. God grant that he may enjoy good health and stay in the district.

Navayuga,
June 23rd, 1892.

Sir Charles Elliott's coming visit to Bankura.

60. The *Navayuga*, of the 23rd June, says that as Sir Charles Elliott is very much desirous of reducing expenditure, it is to be feared that his approaching visit to Bankura will be made the occasion for dispossessing many *Ghatwalis* of their lands. It is said that in view of His Honour's coming visit, many poor clerks in Bankura are preparing official uniform, with cloth dyed black, to comply with the dress circular.

Navayuga.

A defence of Nana Sahib.

61. The same paper says that in the third part of his History of the Sepoy War, recently published, Babu Rajani Kanta Gupta has, with great force and ingenuity, cleared Nana Sahib of the false charges that are brought against him. If this book had been written in English, it would have created a great sensation among the English people.

Banganivasi,
June 24th, 1892.

The proposed Water-supply Conference at Belvedere.

62. The *Banganivási*, of the 24th June, says that Dr. Gregg has repeatedly urged on the Government the necessity of an improved drainage system throughout the province, because he thinks that the interference of railways with the drainage of the country is mainly responsible for the increase of sickness among its inhabitants. But Government has neglected this advice for fear of the large expenditure which its adoption will involve. A similar advice was given to Government by the Commission appointed some years ago to investigate the causes of the prevalence of fever in the Nadia district. The Commission found the cause of the disease in the bad drainage of that part of the country, owing to the silting up of rivers; and strongly recommended to Government the re-excavation of the old beds of several rivers and *nullas*. But that advice, too, was neglected by Government. These things make one despair of any good result from the proposed Conference at Belvedere. The municipalities are too poor to undertake any scheme of drainage or water-supply; and if money is not spent from the provincial revenues, the whole movement will end in a farce.

Sanjivani,
June 25th, 1892.

Mr. Caine and the European community in Simla.

63. The *Sanjivani*, of the 25th June, says that in retaliation for Mr. Caine's disclosures of the excise policy of the Government of India before the British public, the European community in Simla have composed a song, in which that gentleman is described as a clerk of the Sub-Editor of one of the most insignificant papers in England, and as a liar, and it is said that even the Viceroy attends the party in which it is sung, and fully enjoys it. But such conduct on the part of the Viceroy of India is extremely reprehensible.

Dacca Prakash,
June 26th, 1892.

Death from scarcity of water.

64. The *Dacca Prakásh*, of the 26th June, has the following on death from scarcity of water:—

It has been proved by medical men that people fall ill by drinking the impure water of rivers without outlets. We have been able to show that by drinking the water of a river without outlet, the inhabitants of not less than five hundred villages on its banks became perpetual invalids, and died. A small stream flows through the Jafarganj, Harirampur and Nawabganj thánas of the Dacca district, one part of which is known as the Kantapati and the other as the Ichhamati. It is about 50 miles long and only about 30 yards broad. The river is, indeed, very small, but its water is the life of the inhabitants of not less than one thousand villages. This river had formerly two mouths, one a little above the junction of the Pudma and the Jamuna near Goalundo which is now completely blocked up, and the other, which is at the Dhalesvari near Ghioir hât, admits the passage of a current only during four or five months, it being entirely blocked up in the month of Asvin. After the blocking up of the two mouths, malaria has combined with cholera and many other diseases to kill the people inhabiting the banks of the river. Every man in every house there rolls in agony on the bed of sickness, and men can scarcely be found to supply them with medicine and diet. And after lingering on in this manner for three or four months, the weak begin to die, and the villages become, as it were, so many *smashans* or burning grounds.

The census shows that the population of the district of Dacca is increasing every year; but the case is quite the contrary as regards the population on the banks of that small stream. The villages, once so populous and prosperous, are converted into wastes, and look like so many wildernesses. Seeing this decrease in the population, we made out in 1291 B. S. statistics of the population of the villages for 25 years, and we will never forget the grief with which we contemplated the result of our labours. The people of this part of the district have no idea that they can receive any benefit from Government, and they do not therefore consider it necessary to publish the stories of their sorrow. But there is, nevertheless, deep dissatisfaction among them owing to their having received no benefit during the last 15 or 20 years in return for the road and public works cesses which they have paid in the expectation that their sufferings will be removed. We, therefore, feel it necessary to tell their tale of suffering. But we will not give detailed accounts of the condition of every village. We give in this issue only a rough statistical statement of the population of a single village during 25 years.

The village in question had, in 1267 B. S., three Brahmin families containing in all ten members. One of these families is now extinct, and the other two, having lost four of their members, are living elsewhere. In that year there were found in the village 17 Kyastha families with 59 members, a number which received an increase of 26 by birth, marriage and adoption. But 49 members have died, nine families are extinct and six families may go elsewhere any moment. In the same year there were 10 poor Kyastha families, five Sudra families, two *patita* (fallen) families, and three barber families, and these contained in all 92 members. That number was increased by 8 by birth and marriage. Of these, 79 have died, 15 have gone elsewhere, and only six remain, and live on; and six families are extinct. In that year there were 8 families of Jeles (Juala), Patunis (Dome) and Bhumalis (Hari) with 34 members, which number increased by 22 by birth and marriage; of these 44 have died, ten have gone elsewhere and only two remain, Besides these, many persons came from elsewhere and settled in the village; and of them too, many have died.

This statement will show what a terrible decrease there has been of the population of the village. Inexpressibly wretched must the condition of the village be of whose 251 inhabitants, 177 die and only 74 remain in different places. We know for certain that the condition of most of the villages on the banks of the Kantapati river is as bad as that of the village noticed above. Now, reader, just consider how these villages have arrived at their sad condition. If the medical opinion that such depopulation as this must result from drinking the water of a river without outlet is true, is it not the duty of a Government that loves its subjects to promptly adopt measures to prevent people from dying by drinking this poison? If Government really means to do good to the people, we request it to save the lives of the people on the banks of the Kantapati by removing from the water they drink the poison that is taking away their lives.

It would not cost much to render the water of the river wholesome. The junction of the Pudma and the Jamuna is only two and-a-half miles from the Kantapati. If a *khal* is cut through this tract of two and-a-half miles the Kantapati will retain its current throughout the year, and thus become the means of saving the lives of the lakhs of people dwelling on its banks. If the Government can spend crores of rupees for the benefit of the people, should it not be its duty to spend some thousand rupees on the construction of a *khal* that will save so many lives? We mean no expenditure from the regular revenue. We have said before that the people of this part have received no benefit in return for the lakhs of rupees paid by them in the shape of the road and public works cesses during some years past, and this point we would ask the Government to consider. Let not the suffering people there know that Government lives only to extort, and not to benefit.

The connection of the Kantapati with the Pudma will be beneficial in other ways. There being no straight water-route from the Pudma to the Dhalesvari, the Dacca and Goalundo steamer has to make a long circuit. With the view of removing this inconvenience and the waste of money involved in it, the Eastern Bengal Railway Company once proposed to construct a khal from the Kantapati. If the Kantapati is connected with the Pudma by a khal and if the mouth of the Kantapati at Dhalesvari is deepened for some distance the river will become navigable by steamer throughout the year. By the opening of this route, the passage of the Narainganj despatch steamer will be shortened by 55 miles, and it is needless to tell how convenient and profitable the shortening will be. But after the Eastern Bengal Railway Company had made arrangements for the construction of a khal and spent a large sum of money on survey and other works, the old Goalundo station tumbled down, inflicting on the company an amount of loss which very much discouraged them, and the line having shortly after come under Government management the khal scheme was wholly forgotten.

Sir Charles Elliott, who has great experience of public works affairs, is now our protector. If he saves the people about the Kantapati, and opens the very profitable steamer route, suggested above, by constructing the proposed khal, Government will earn great glory, and will have done its duty, and Sir Charles' own name will, at the same time, become immortal.

DAINIK-O-SAMACHAR CHANDRIKA,
June 27th, 1892.

65. The *Dainik-o-Samachar Chandrika*, of the 27th June, thus examines Mr. Harrison's proposals in connection with the currency question:—

Mr. Harrison on the currency question.

Mr. Harrison's first proposal relates to the adoption of a gold standard for the value of the silver currency of India. He contends that the adoption of a gold standard for the value of the silver currency is not the same thing as the adoption of a gold currency. He further observes that if the standard value of the silver currency is fixed at the English sovereign it will have the effect of giving the sovereign currency in India, and English sovereigns will as a consequence come to be coined in the Indian mints. But does not this mean the same thing as the adoption of a gold currency in India?

Whether the sovereign is imported from England or is struck in this country, the effect of its adoption will be the same. Again, Mr. Harrison admits that the adoption in this country of a gold standard for the value of the silver currency will induce the people to sell their gold ornaments. That this will be a loss to India has been repeatedly shown by the writer, who is unable to see how the adoption of a gold standard for the value of the silver currency will not be the same thing as the adoption of a gold currency.

Mr. Harrison's second, third, and fourth proposals show, how if a gold standard is adopted for the value of the silver currency here, all India's debts will have to be paid, and all incomes collected in that standard. There is nothing new in this; it will be the necessary result of the adoption of a gold standard. The effect of conducting all monetary transactions in a gold standard will necessarily be the adoption of a gold currency in India, and place India in this respect on the same footing as England. But, as the writer has already so often said, the currency which suits a country with 3½ crores of people cannot possibly suit a country with a population estimated at 30 crores.

Mr. Harrison says, in the fifth place, that the adoption of a gold standard will make rupee-notes obsolete. The writer was the first to say this. Mr. Harrison further observes that people will be at liberty to convert their rupee-notes into money. But if all holders of rupee-notes insist, at one and the same time, on the conversion of their notes, Government will find itself in great difficulty. The cash held in reserve by Government to meet the demands of the paper circulation is a little above 12 crores of rupees; but the value of the notes in circulation is greatly in excess of that sum. Thus a demand made at one and the same time for the conversion of all notes into cash will make Government insolvent.

Mr. Harrison thinks that most people will convert their notes not into cash but into new sovereign notes. But this is a mere assertion. It may be safely predicted that most people will prefer sovereigns to sovereign notes. Again, after the adoption of a gold standard, notes for petty sums will become obsolete here in the same way as they have become obsolete in England. Even in England, which is a very rich country, Mr. Goschen's attempt to introduce one pound notes has failed. The removal from the currency of notes for petty sums will injuriously affect the financial position of Government. And so, Government will only prove itself ignorant of political economy if it consents to the adoption of a gold standard.

In the sixth place, according to Mr. Harrison, after the adoption of a gold standard, Government will have to make its payments to its officers in that standard, requiring at the same time zamindars, and other people to pay their revenue in the same standard. The zamindars, whom this arrangement will affect, ought not to object to this. For, though they will lose by the arrangement, they will be at liberty to recoup themselves by requiring the payments due from their raiyats to be made in the gold standard. But, as the proposed gold standard will vary according to the value of gold and silver, for the time being, the above arrangement will introduce an element of uncertainty in all transactions between Government and the people, and the latter will be unable to know at times the exact amount they will have to pay to Government Thus the effect of the arrangement will be to convert the permanent settlement into a most uncertain and fluctuating thing.

In the seventh place, Mr. Harrison asks Government to put a stop to the free coinage of silver, and to fix the value of silver, by adding the cost of importation, to the value of that metal in the English market. Now, a stoppage of the free coinage of silver will diminish the circulation of silver coins, and will gradually make the currency of India a bi-metallic one. But, though the adoption of a bi-metallic currency is the only solution of the exchange difficulty, still, the writer is opposed to the arrangement proposed by Mr. Harrison, simply because he thinks that a gold currency is unsuitable in a poor country like India. Mr. Harrison wants to make only India bi-metallist, but that will not do. The difficulty will not disappear unless England ceases to be mono-metallist, and adopts a silver currency.

Mr. Harrison is, in the eighth place, for letting the copper currency alone. He, however, wants to reduce the value of the rupee. And if this is done, the value of the copper currency will necessarily have to be altered, as, otherwise, the value of that currency will become as uncertain as that of the cowrie shell—a result which can hardly be desirable in a poor country like India

Ninthly, according to Mr. Harrison, the value of a sovereign will ordinarily be 15 rupees, but for people who will want to have rupee promissory notes converted into sovereign promissory notes, the value will be fixed at Rs. 10. This anomaly will make people doubt the intentions of Government.

It is, therefore, clear that Mr. Harrison's proposals will have the effect of making the currency still more unstable than it is. His proposals are similar to, and as unfit to be adopted as, those of Mr. Mackay.

GRAMVASI,
June 27th, 1892.

The mufassal water-supply question.

66. The *Grámvási*, of the 27th June, thanks the Lieutenant-Governor for the interest which His Honour has evinced in the question of drainage and water-supply, by appointing a Conference which will shortly meet at Belvedere to consider the matter. In the opinion of the writer, the District Boards should purchase those tanks, khals, &c, whose owners are unable for want of means to re-excavate them, get them re-excavated, and then let out at rents. In this way, the work of re-excavation will be speedily done. Government should lend money to the Boards for this purpose; and money thus lent is sure to be repaid from the proceeds of the rents of the tanks. And when the loan will have been paid off, the rents will be a source of income to the Boards.

SOM PRAKASH,
June 27th, 1892.

A gold currency for India.

67. The *Som Prakásh*, of the 27th June, is in favour of the adoption of a gold currency in India. It is true that, on the adoption of a gold currency here, the price of gold will go down and remain fixed between Rs. 15 or 16 per *bhari*, and that will entail some pecuniary loss on those who are buying gold at its present high price. But the loss to private individuals will be greatly counterbalanced by the advantage which the public will gain from the measure. Eight crores of rupees, representing the loss from exhange, will be annually saved to

Government, and the necessity for retaining the income tax, so irksome to the people, will cease to exist.

DAINIK-O-SAMACHAR, CHANDRIKA,
June 30th, 1892.

Sir Lepel Griffin's abuse of the Bengalis.

68. The *Dainik-o-Samáchár Chandriká*, of the 30th June, does not wonder that Sir Lepel Griffin should be constantly abusing Bengalis in the English monthlies and fortnightlies. It was the Bengali press which drove Sir Lepel from his paradise, and exiled him from India. Sir Lepel will go on vilifying the Bengalis as long as he lives, abuse being the coward's only weapon.

## URIYA PAPERS.

URIYA AND NAVASAMVAD,
June 1st, 1892.

Salt manufacture and the salt-tax.

69. The *Uriya and Navasamvád*, of the 1st June, is strongly opposed to the salt-tax, which affects the poor, and advises its early abolition. In this connection, the writer observes that poor people ought not to be prosecuted at the present time for manufacturing salt privately, because they are in great distress.

SAMVADVAHIKA,
June 2nd, 1892.

Orissa and the Birthday honours.

70. Referring to the distribution of titles on the Queen's birthday, the *Samvadvahika*, of the 2nd June, observes with sorrow that no one in Orissa received such a title, and suggests that Government may remember the Province when the next opportunity comes.

SAMVADVAHIKA.

Rainfall and crime in the Balasore District.

71. The same paper reports rain from the Balasore and Soro thánas of the Balasor, district, but observes that the price of ghee (clarified butter) is extraordinarily high. The writer also notices increase of theft in the Soro thána, and ascribes it to the scarcity of food in that thána.

UTKALDIPIKA,
June 4th, 1892.

Rainfall in the Cuttack district.

72. The *Utkal Dipika*, of the 4th June, reports rain from the Cuttack district.

UTKALDIPIKA,
June 4th, 1892.

The Hurdwar affair.

73. The *Utkal Dipika*, of the 4th June, does not at all approve of the conduct of the Government of the North-Western Provinces, in abruptly closing the Hurdwar Mela by ill-treating and insulting the pilgrims, who had collected there for purposes of religion.

UTKALDIPIKA.

Uriyas in the Subordinate Executive Service.

74. The same paper, though glad to find that two candidates for the last competitive examination for the Subordinate Executive Service in Bengal, who had appeared from Orissa, succeeded in securing high places in the list, suggests that Government should have given at least one of the next ten apprenticeships for Deputy Collectorships to an Uriya.

UTKALDIPIKA.

The results of the Public Service Commission.

75. The same paper, with its contemporaries, bemoans the loss which the Natives of India have suffered in consequence of the Government of India's following the recommendations of the Public Service Commission, which have finally resulted in reducing the number of posts hitherto reserved for Natives, and in allowing others to share in common with them.

## ASSAM PAPERS.

SILCHAR,
June 13th, 1892.

Distribution of honours in Assam.

76. The *Silchar*, of the 13th June, says that no one in Assam has received titles on the occasion of the last distribution of birthday honours. Flattery and riches are the only means of obtaining these titles, and probably no one in Assam possesses these qualifications. There are, of course, men of worth in Assam; but who honours worth in these days? The lot of Cachar is apparently better than that of the rest of Assam. It owns a Rai Bahadur, viz., Rai Haricharan Bahadur. This man was made a Rai Bahadur after the Lushai war. But two or three Lushai wars have since taken place, and yet no other man has been made a Rai Bahadur.

SILCHAR.

Mr. Ward, Chief Commissioner of Assam.

77. The same paper thought that his confirmation in the office of Chief Commissioner of Assam would convert Mr. Ward into a perfect man of business. But, as a matter of fact, the confirmation has effected no alteration in the habits of Mr. Ward.

who continues to be the indolent, indifferent, and timid man that he was before his confirmation. Nearly three months are over, and yet the Municipal budget has not been passed. Mr. Ward's fear for his own life is so great that, during the Manipur war, his steamer was not permitted to come near the banks. It always remained in the middle of a stream. The Manipur war has been long over, and yet the men who lost their elephants in that war have not been paid the indemnity due to them. Such indifference is not proper in the ruler of a Province. Thanks to the industry of Sir Charles Elliott during his stay in Assam, he organised the different departments of the State in such a way that people have not yet suffered much in consequence of Mr. Ward's inactivity and indolence.

The public service in Assam.

SILCHAR,
June 13th, 1892.

78. The same paper has the following:—For some reason or other, the British Government of India is short of money; for otherwise it would not have employed indifferent men on comparatively small salaries to discharge administrative and judicial duties carrying grave responsibilities. Government wants to save money, and that no matter, whether saving money means failure of justice or oppression of the people. Government saves money by employing men on small salaries, but the men so employed—often worthless, incompetent men—consider themselves fortunate for the salaries they get. Thus, there is gain all round, and it is only the hapless people who suffer. The expenses of litigation have become almost prohibitive in character, and suitors are mercilessly fleeced by lots of hungry pleaders, mukhtars, &c. Prompt disposal of cases has become a thing unknown; while men, no matter whether they are mere striplings or septagenarians, are in charge of districts, and have their own way in all matters. There is hardly a district in Assam where there are not instances of magisterial lawlessness and oppression, while districts having at their head, three or four boy sahibs remind one of the *regime* of Siraj-ud-daula, and woe betide the man that incurs their displeasure. All *hakims*, native and European, are of the same order. There is hardly one among them who thinks of *dharma* or of the next world. They do what they like. The condition of Assam is deplorable in the extreme.

Mr. Shuttleworth and the Cachar Planters' Association.

SILCHAR.

79. The same paper takes exception to the Resolution which has been passed by the Cachar Planters' Association, in regard to Mr. Shuttleworth, the present District Superintendent of Police, Cachar. The writer knows Mr. Shuttleworth to be a man of ability and active business habits. Mr. Shuttleworth acquitted himself very creditably in the recent Lushai troubles. He was once officiating Commander of the Frontier Police, and discharged the duties of that office with credit. The sepoys of that police regard him with greater respect than they regard Mr. Cole. He is always prompt in collecting coolies and provision for troops. That the planters are dissatisfied with him is probably because he declined to do something which they wished him to do.

A case of jobbery in the Silchar Tahsil Office.

SILCHAR.

80. The same paper says that the post of Head Muharrir of the Silchar Tahsil office having fallen vacant, a good many people, and one of whom was a B.A., applied for the post. The post has, however, been given not to the B.A. or to any other eligible candidate, but to the brother of the head-master of the local zilla school. This man entered office three months ago on a salary of Rs. 25, and a post carrying a salary of Rs. 48-8 has been given him in preference to better men. Such lawlessness on the part of the Deputy Commissioner is very objectionable. It is hoped that those whose claims have been overlooked will appeal to the Chief Commissioner.

Dr. Chundra Nath Roy, of Hoilakandy.

SILCHAR.

81. The same paper has not published a letter which Babu Kamal Chundra Dass, of Bajar Boraibari, has written against Dr. Chundra Nath Roy, of Hoilakandy, the reason being that the writer is not known to the editor. But it will be a serious thing if the statements contained in the letter are correct. It is said that the doctor refuses to give medicines without seeing the patient for whom medicine is wanted, and always charges fees for visiting patients. Such conduct is very reprehensible in a man in charge of a public hospital.

SILCHAR
June 13th, 1892.

Cows employed in ploughing.

82. The editor of the same paper saw, on the 29th Jaishtha last, a prisoner of the local jail took out some cows and bullocks to graze. Some of these cows had sores on their necks, evidently caused by their employment as plough cattle. Now, putting a cow to the plough is objectionable from a Hindu point of view. Nabin Babu, the present jailor, is asked to prohibit the objectionable practice.

CHUNDER NATH BOSE,
*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,
*The 2nd July* 1892.

W. LeB. and others—Reg. No. 215 9C—73—6-7-92.